

The SWORD of the LORD

Edited by JOHN R. RICE.

"And they cried, The Sword of the Lord, and of Gideon." Judges 7:20

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HIGHER AND HIGHER

By REV. R. S. BEAL, D.D.

Pastor, First Baptist Church, Tucson, Arizona

I want to bring you face to face with a passage of Scripture from the Old Testament which I love to repeat and which has meant a great deal to my own spiritual experience. The passage contains four great blessings which belong to every child of God if one simple condition is met. Let me give you the text, "But they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint" (Isa. 40:31).

If we are not experiencing all these good things, it is because we have never learned to do the one thing required by the text before us, namely, waiting upon the Lord. I think most of us will have to admit that these good things are lacking among us. We never seem to have much spiritual power; we never get very high; we run and get tired, and we walk and well-nigh faint. It is not God's fault but our own that we have not enjoyed the ecstasies of this passage.

You will note the title of this message. It seems that in this material world man's ambition is to get higher and higher. Nothing short of the moon will satisfy him. Now that man has made contact with that shining orb, he has a yearning to reach it and to explore its strange looking craters and investigate its possible wonders. If men only had the same ambition along spiritual lines, how worth while it would be. If there was a

yearning in every man's heart to contact Heaven and to have fellowship with the God of Heaven, it would be wonderful. The text I am preaching from is a call to a heavenly experience. However, it is not so heavenly as to remove us altogether from the scenes of earth, for there is run-

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Sword Book Club Members!



The SWORD BOOK CLUB NEWS is in this issue. You will want to read all about the December selection, "Root Out of Dry Ground," a novel which won the \$5,000 Eerdmans Fiction Award. An excellent book for Christmas gifts! The alternate is a classic, "The Holy War," by John Bunyan, author of Pilgrim's Progress.

Others who wish may order the book at their regular prices from Sword of the Lord Publishers.

"Come; For All Things Are Now Ready"

Rich Program, Great Plans for Sword Conference on Evangelism at Chicago

By EVANGELIST JOHN R. RICE, DIRECTOR

"Then said he unto him, A certain man made a great supper, and bade many: And sent his servant at supper time to say to them that were bidden, Come; for all things are now ready."—Luke 14:16, 17.

Jesus told the story of the great supper to show how welcome were sinners to the blessed supper in Heaven when Jesus takes His bride. But I am sure that the dear Saviour still wants to bless us now with every blessing. He is standing with outstretched hands to receive all who will come to Him. And He still stands at every door to say, "If any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." I think the dear Lord Jesus wants to pour out His choicest blessings upon us in the great conference on revival and soul-winning at Chicago next week, November 21 through 28, from Sunday to Sunday.

Remember, the conference opens officially at 3:00 p. m. Sunday

afternoon, at the Chicago Gospel Tabernacle, 3100 N. on Clark St. at Halsted and Barry, Chicago. Then the evening service begins at 7:00. Be in the very first service if possible.

Week days, the morning services begin at 10:00, run till noon. Afternoon services week days run from 2:00 to 4:00. There will be two evening messages—the first at 7:00, the second following song service, which begins at 7:45. Come to both these services nightly, if possible.

Great special music in every service; Elbert T. Tindley, Winifred Larson, Emil Aanderud, the Tabernacle Choir, the radio chorus, the Tabernacle band, etc.

Auxiliary conferences will be held at Wheaton and Rockford, Illinois, and at Gary, Indiana. The planned conference at Milwaukee did not work out, so we have strengthened the program at all the other places.

Will you be there to get your blessing? Come to the feast! All things are ready.

But we should warn you that the best things are often those not on the official program! We expect the Holy Spirit of God to be present in power, and to do great things. There will be prayer meetings, times of counsel for preachers, confession meetings, testimony meetings. I think we should have a night of prayer. Christian workers from all over the United States will be introduced. They are coming from many states.

As you come, come praying and expecting God to bless. Come asking God to make you over, show you your pride, your failures, your lukewarmness. Come asking Him to cleanse you, give you a new vision of the soul-winning possibilities, a new passion and burden for sinners, and to fill you with the Holy Spirit and power! Oh, come to the feast and be filled!

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Christ In Hell

By EVANGELIST LENNARD DARBEE

6561 Fauntleroy Ave., Seattle 6, Washington

Let me call your attention to two tremendous statements in Isaiah, chapter 53:

"... thou shalt make his soul an offering for sin" (vs. 10):

"... he hath poured out his soul unto death" (vs. 12).

Now Hebrews 9:22 tells us, "Without shedding of blood is no remission"; Exodus 12:13, "When I see the blood, I will pass over you." In Romans 3:25 we read of Christ, "Whom God hath set forth to be a propitiation through faith in his blood," but our redemption was purchased with something even more vital than that, for God has made "his soul an offering for sin." The supreme price of our salvation lay in His soul pangs, not in His physical suffering alone.

Christ Scourged in Our Stead

Come, let us stand in the historic arena of world's redemption while a Man is bent over the stump of a whipping post. The Roman lash had thirteen thongs tipped with pieces of jagged metal. One Roman scourging was so severe that the victim had teeth knocked out and lost one eye. Another was literally disembowelled, and historians tell us that men often pled for instant death instead, since, said they, "We cannot survive the lash anyway."

Listen! Can't you hear that stinging hiss of the whip and that tearing sound as of mountain eagles rending a lamb? Again and again and again it comes, the hissing and the awful tearing, until the great Sufferer lies helpless over the stump, and the only sound we hear is the drip, drip, drip as of water from low eaves, the tide that flowed from

Immanuel's veins, the life blood of our redemption.

Jesus stands at last, ghastly and broken, a sight to touch the pity of a very Devil, but no! "Away with Him. Crucify Him!" and He, bearing His cross, went forth along what has since been named the Via Dolorosa, the "Way of Sorrow."

As He stumbles forward certain daughters of Jerusalem follow Him weeping. After all He had suffered one would think He would thank God for any sympathy He could get, but no! He rebukes them sharply, "Cut it out! Stop it! Don't weep for me. You are the ones who need it." I think their weeping was not all that it ought to have been. They pitied a human Jesus but possibly had never yet yielded to Him as their Lord. So today men weep over His sufferings, then step from the sanctuary to lives of disobedience, and today

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Rev. Lennard Darbee

ABOUT 1,400 CLAIMED CHRIST IN AUGUSTA

Dr. Billy Graham in Sixteen-Day Augusta, Georgia, Campaign, Sponsored by All the Protestant Churches, Sees Wonderful Revival

In October, Augusta, Georgia, was visited by a marvelous revival from Heaven. For sixteen days Dr. Billy Graham, president of the Northwestern Schools, assisted by song leader Cliff Barrows and Beverly Shea, a gospel soloist, and Mrs. Barrows, pianist, held union revival services in the City Auditorium, sponsored by the Augusta Ministerial Association. Dr. Billy Graham reports approximately 1,375 public professions of faith. The official report from the campaign reports 1,400. This is a wonderful revival, and it makes the editor's heart rejoice greatly. Thank God for raising up this brilliant young evangelist. We are glad to give the official report of the campaign, then happily we have a personal letter from Dr. Graham, too.

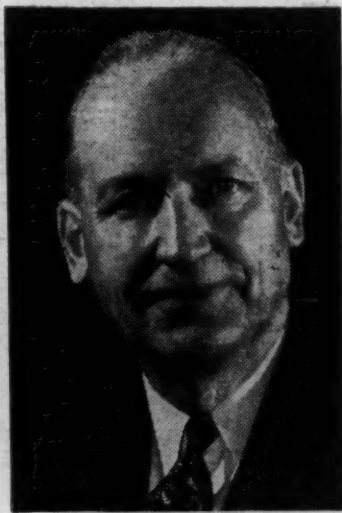
The Official Report of Billy Graham's Augusta Campaign
"Augusta's greatest city-wide evangelistic effort in 25 years—the Billy Graham Revival—closed

October 19 with more than 1,400 persons making professions of Christ in 16 days.

"Seven thousand persons jammed the municipal auditorium and 3,000 were turned away the closing Sunday night of the meeting in this united revival effort which reached over 80,000 persons from October 3-19. Nightly attendances averaged over 4,000 persons, which Augusta newspapers said were the largest religious gatherings the city has ever seen and the largest crowds ever housed by the beautiful municipal auditorium.

"Headed by Dr. Billy Graham president of Northwestern Schools, the evangelistic party included Cliff Barrows, song leader and director of the meetings; Beverly Shea, popular ABC radio gospel singer; and Mrs. Billie Barrows, pianist. A unique feature of the meeting was the whole-hearted cooperation of ev-

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Rev. R. S. Beal

"Thank You for This Chance to Serve the Lord"

By LOLA M. BRADSHAW

General Manager Sword of the Lord Publishers

A young married student in an Indiana college spent his entire summer's earnings to send subscriptions to THE SWORD OF THE LORD, and then added: "Thank you for this chance to serve the Lord." THE SWORD OF THE LORD had meant so much to his Christian life after he had received it as a gift from some unknown friend, that he was glad to put everything he had into getting it out to others. His letter says:

"I don't think that I would see things as I do now if someone had not sent THE SWORD OF THE LORD to me a few years ago. It has been a great help to

me and has helped me keep close to God and His Scriptures here under the influence of modernistic teachings. I am preaching over the week ends and have a family of two. As you can see, the presence of God is a great help to me. I have 'some one' and Brother Rice and his workers to thank for this fellowship with God."

Later he wrote: "This is, to the best of my knowledge, all of the active ministers in the state of Indiana in our church, the _____ I hope and pray that God will use this paper to

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Higher and Higher

(Continued from Page 1)

ning and walking to be done.

To fully appreciate the text, the entire chapter in which it is found should be read. God is seeking to show us through His mighty prophet how puny the arm of man is and how few and foolish are his days. The chapter does not end with this doleful note but with the voice of praise. At the last a group of singularly distinguished persons appears in contrast to the great mass of humanity. There is made known qualities which are not to be found in the common run of mankind.

The glorious blessings I am referring to do not come as a result of struggle, sacrifice and suffering, but rather to those who simply wait. Such an argument seems so utterly contrary to reason. We wonder how anything worth while can come to those who simply wait. It seems incredible. The action, if I may call it such, is not active; it is strictly passive. It is that quality which allows God to do what we cannot. Those who have learned to wait go higher and higher.

I stepped into the elevator of a tall building desiring to go to one of the upper floors. I took my place along with other passengers and quietly waited. In a moment the door clicked and we were lifted higher and higher until the desired floor was reached. There was no effort on my part. I could scarcely feel the movement of the car while we were shut in. But as I waited I ascended.

This, I think, is the thought of the text I am seeking to press upon your hearts. The only condition God has attached to this fourfold lifting is just waiting.

The spirit of the age in which we live has carried us beyond the thing the text calls upon us to do. The pressure is so great and the days seem to move so rapidly that we do not have time to do this strange thing of waiting. It is so hard to just stop and wait. But God is never in a hurry.

A woman with a sorrowing heart, whose husband had been taken from her, told me only recently how she was carried along by the rush of things and did not feel that she ever had time to think, to meditate and to wait upon God. In all her troubles, bitterness developed. There was no depth to her spiritual experience. She had nothing to fall back upon in the crucial hour. She had no faith, and therefore

hope was gone. Instead of mounting up, she fell down.

I have often felt that as a church we are in too much of a rush. We have our programs, our plans and purposes and we seek to push ahead, but when do we wait upon God and allow Him to accomplish through us His program, plans and purposes? The stress and strain of these high-pressure days has depleted our spiritual strength.

Over and over the Spirit of God has driven home to us the importance of waiting. "I will wait on thy name; for it is good before thy saints" (Psa. 52:9). "Keep mercy and judgment, and wait on thy God continually" (Hosea 12:6). "Lead me in thy truth, and teach me: for thou art the God of my salvation; on thee do I wait all the day" (Psa. 25:5). "Rest in the Lord, and wait patiently for him" (Psa. 37:7). "The Lord is good unto them that wait for him, to the soul that seeketh him. It is good that a man should both hope and quietly wait for the salvation of the Lord" (Lam. 3:25, 26). "They shall not be ashamed that wait for me" (Isa. 49:23). "Blessed are all they that wait for him" (Isa. 30:18).

Have we allowed the things of this life to deprive us of the blessing that comes from waiting? Just as the battery of our car needs recharging, even so it is with every heart.

May I help you to see

The Meaning of Waiting

I have emphasized the fact that we need to wait, but what is this experience and how are we to wait? I do not believe waiting upon God means sitting still and looking into blank space. It does not mean to possess an idle mind. I know of nothing in the Scripture to justify empty headedness. I will call your attention to two or three passages that will help us to catch what is involved in waiting. "Truly my soul waiteth upon God." Waiting in this text carries with it the idea of being silent. We should turn from all doubts and noises and listen for that still, small voice. "These wait all upon thee; that thou mayest give them their meat in due season" (Psa. 104:27). There is a picture here that gives the thought. It is the soul waiting with expectancy, with outstretched hand willing to receive whatever God is ready to give. It is an advance over the former suggestion. "Blessed is the man that heareth me, watching daily at my gates, waiting at the posts of my doors" (Prov. 8:34). I think the imagery centers in the palace of an oriental monarch. At the door is the servant, silent and ready to do the bidding of his master. He is not there asleep and with an indifferent air. Presently he knows the master will call him and send him forth on some errand, so he is silent to catch the sound of his voice, waiting in expectancy to do his bidding.

Those who have read the biography of J. Hudson Taylor will remember how the great man of God would rise early and go off by himself and sit somewhere perfectly still, not even reading his Bible or praying. And when asked why he did that he replied by saying that he was so busy through the day meeting people, dealing with souls, reading his Bible, praying to his heavenly Father and preparing sermons, he loved to get off somewhere and have a quiet little visit with the Lord to see if He had anything to say to him.

Most of us will have to admit that we never go to God unless we have something to say to Him, and we never give Him a chance to say anything to us. It is a weakness in human nature to want to do all the talking.

I would like to call your attention to

The Means of Waiting

The question has often been asked—just how is the Christian to wait and what is involved in this spiritual exercise, if indeed it can be regarded as an exercise? We must remember that idleness is not waiting in the Bible sense. In my travels from one place to another I have noticed as I have gone through railroad yards how

some locomotives seem to be on a side track with no sign of life in them. Their firebox is drawn, no steam is emitted and no smoke is idly lifting from the stack. What is the trouble? It is a dead engine. But others are standing on the tracks, with every evidence of locomotive life. They are bright and shining, smoke is lifting, steam is blowing and there is a glow in the firebox. And while the engine is standing still, it is not idle—it is waiting, waiting in readiness, waiting for the order to come to pull the great train of cars. So should it be with every child of God.

We can wait patiently in our faith. We have often heard it said that we are just to keep on believing, and that is right. Oftentimes God has to bring us to a place where we have to fall back upon Him and where we can do nothing more than simply trust. Nothing beyond the stone wall of difficulty but God, but what a blessed experience for us though few realize it until afterwards. "In God we trust," is written on our money, but we seldom think about it until we are forced to and have no money available. God always brings things around for our good if we can only learn to look to Him and wait upon Him.

One day George Whitefield and two preacher companions were traveling to another meeting when they passed a poor beggar who so moved the heart of the great preacher that he gave the beggar the last cent he had, a pound note. His companions chided him for his softness. Presently they met some robbers who held them up and robbed the other preachers of all that they had. Then Whitefield had the laugh on them, for he had given his money to the beggar and they gave theirs to the robbers. Then the robbers, finding nothing else they could take from Whitefield, took his coat and gave him in return the dirty coat of the leader. As they went on their way they saw the robbers rapidly following them again, but it was too late, as they had come in sight of the town. Whitefield felt in the pocket of the old coat and found over a hundred pounds in English money which had been gathered from several robberies.

We can wait upon God by praising Him. This is a condition of the heart that is overflowing with gratitude for salvation and the mercies of God. It reveals expectancy, rejoicing, willingness and a desire to obey. Watching is likewise a form of waiting. It is the New Testament expression of it.

All of this brings us to the fourfold blessing which belongs to those who have learned to wait. I refer to

The Measure of Waiting

The first blessing that belongs to the "waiter" is expressed in the words, "They shall renew their strength." Man's great need is renewal. We are constantly using up our energies and finding ourselves utterly exhausted. To really live costs life. The physical man is renewed by means of food, drink and exercise, and so it is with the spiritual. The word "renew" in this passage carries the idea of "change," literally "change strengths." As we would lay aside one garment and put on another, so it is with our strength. We lay aside what we have of our own, and put on God's strength. The chapter wherein my text is found is a marvelous contrast between the frailty and feebleness of man and the greatness and strength of God. The real problem involved in the whole Christian experience is how to get rid of the energy of the flesh with which so many of us are clothed and exchange it for the strength that comes from God. Waiting upon God in the true Biblical sense is the answer. Just how God brings this about I am unable to say, but I know He is as good as His Word and He will bring it to pass.

The second result of waiting is found in the words, "They shall mount up with wings as eagles." Not with the wings of a dove, but with those of the eagle. The eagle soars to great heights and is the only bird that flies so high as to be lost sight of. It is up in heavenly places with God. While

in Chicago this summer we saw the great aviary in Lincoln Park with beautiful birds that did not belong to such confinement but were created for the heights. Too many Christians are exactly like those birds for they are caged in their own carelessness and indifference when God intends otherwise.

Eagles are birds which have to do with great things. There is a Russian proverb that an eagle never catches flies. A crow does but not the eagle. What are rivers and streams and valleys and obstacles to eagles? They mount above the storm. The things of this world which seem to be attractive to so many will mean nothing to eagle believers. Christians belong to the realms above and such will be theirs if they are willing to wait upon God. Lot may dwell in Sodom and find his soul vexed with the filthy conversation and conduct of the Sodomites; but God will have Abraham up in Hebron upon the heights of glory. Abraham is the one who enjoyed fellowship with God while angels came and warned Lot to flee from the condemnation of the place where he was living. It pays to dwell in the heights. Some one has well said that before God uses a man greatly He isolates him; He gets him apart as He did Moses where He took him to the desert, and also Paul when He sent him to Arabia.

I am sure our Lord will never be satisfied with any of us until we are separated unto Him. "If ye then be risen with Christ, seek those things which are above" (Col. 3:1, 2). Dr. John McNeil told the story of a captive eagle. Its owner kept the bird in the henyard with a clog on one of its feet so that it could not fly away. It grew up in this condition and never knew anything else. At last when the man was going to move away from that part of the country he decided to liberate the bird. He took off the clog, but the eagle went hopping about just the same. Early one morning he took the eagle and set him upon the wall just as the sun was rising. The eagle opened his eyes and looked for the first time at the rising sun. Then, lifting himself, he stretched his mighty wings, and with one scream launched into the upper air. He belonged up there all the while and had simply been living in the wrong place. May God help us to be eagle Christians, saved for the upper levels.

Then comes the blessing of the unwearied race. Just to think of running without getting weary! It seems incredible, but it is the manifestation of the supernatural. Extraordinary things in life require running. They must be done and done quickly and there is the needed grace to accomplish them. Most of us wilt under a bit of pressure. We have failed to wait upon the Lord.

The order of events is interesting to me, for having been up in the heights, the Christian comes down to earth to run and to walk. We are not to become so other-worldly as to be utterly separated from the place in which we live and the world all around us. We are in it, but as Jesus said, "Ye are not of it." We go up there that we

may serve Him more effectively down here.

Walking is that symbol which speaks of every day life. It expresses just the common things we have to do, the daily round of duty. Too many Christians are getting restless. They get tired of doing the little things, the needed things; yet it is necessary to walk, and how we ought to thank God for the privilege!

A young man said to me one day that he was getting awfully tired of his work and he was wishing that he could get out of it. I have wondered how much that young man was waiting upon God. He has promised that we "shall walk and not faint." Praise God for this!

God forbid that we should ever allow ourselves to feel that we have reached the top and that it is not necessary to wait upon the Lord. Yesterday's experiences will not suffice for today. We pride ourselves on being up-to-date in the matter of fashion and custom, so let us be up to the very minute in our spiritual experience. Waiting has great buying powers. It buys strength, wings, liberty and power. Surely this is one of the great fundamentals of Christian experience!

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EDITOR AND PUBLISHER

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"Thank You for This Chance to Serve the Lord"

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bring a Holy Spirit revival on these men and on this state. These subscriptions represent my summer's earnings, and we start to school in the faith that God will supply our needs. This makes a total of about five hundred subscriptions that the Lord has seen fit to enable us to send. We covet your prayers that God might use us to win many souls in His name. May God bless you in His work. Thank you for this chance to serve the Lord." (Signed) Eugene Lenker.

The person who sent the gift subscription to our Brother Lenker a few years ago thought he was sending only one—but he sent five hundred! What a return on his investment—50,000 per cent! And besides he reaps a consecrated life in his brother, and who knows how many hundreds or thousands of others will yet be reached by this consecrated life and by those whom he influences! And so it goes on and on and on. It is staggering! What do you think about those returns for a \$2.00 investment. All we can say is, Do the thing that God lays on your heart to do today, and trust Him to bless it and bring the increase.

Serving the Lord is a wonderful privilege, and Brother Lenker is right in being thankful for this chance to get these burning messages to others whom he hopes and prays will also be blessed by them. He has been receiving THE SWORD OF THE LORD himself for a number of years, and knows what he is doing. He appreciates its message so much that in the midst of a heavy load and modernistic environment, he sacrifices all he had been able to earn toward the expenses of the present school year to send THE SWORD OF THE LORD to his fellow ministers and others. This he did because he is concerned about souls. He is praying that God will make him a mighty soul winner. It is the people who are concerned about souls who are concerned about THE SWORD OF THE LORD.

What are you doing with what you have? Are you making a sacrifice to get out the gospel? If you are concerned about souls, surely you, too, will see the wisdom of sacrificing in order to bring the messages of THE SWORD OF THE LORD into the homes of your pastors, your church officials, your Sunday School teachers, as well as into the homes of your friends and loved ones.

Here Is What Some of Our Friends Say

"I am pastor of two fine country Baptist churches," writes a minister. "About five years ago a copy of THE SWORD OF THE LORD fell into my hands, I know not how. But since that time I have been a regular subscriber. I subscribe to a number of other religious magazines, but I am far within the mark when I say I get more real help out of your magazine than I do out of all the others put together. I look forward to every copy and thoroughly enjoy the sermons and articles by some of the outstanding men of the Christian world."—Rev. G. R. Tureman, Virginia.

"I have been changed from a nominal Christian to one deeply interested in the Lord's work. The paper has not only changed me, but it has been a great influence for good among the friends of mine to whom I have sent it."—Roy T. Graham, Idaho.

"I was falling into the damnable cult of Christian Science. . . . I have been straightened out doctrinally by the articles in THE SWORD."—Bob Oughton, Missouri.

"My husband enjoys reading them, too, though he has not accepted Christ yet. When we moved and did not get the papers for several weeks, he went out and borrowed a neighbor's SWORD OF THE LORD papers."—Mrs. A. D. Brittain, South Carolina.

"I am a negro woman and cook

three meals a day. My mail comes to the box where I work, and when THE SWORD OF THE LORD is brought in the kitchen to me, I cannot do anything until I at least read the subject of each sermon. . . . I have sent in subscriptions for a number of my friends, including my brother. As soon as I finish mine, I give it to my pastor who enjoys them so much. . . . I plan to never do without this wonderful paper."—Olivia Norman, Mississippi.

The Giving That God Blesses

Money alone is too cheap. You

cannot buy blessing and salvation for your friends. But consecrated money, money that has a heart in it, that is backed by prayers and tears and sacrifice; that money will count. That money which our brother sent for these subscriptions is going to work for God. You may not be able to give five hundred subscriptions—but you might be, if you meant business about it. If you are able to give one subscription and do not give that, it is that one for which God holds you accountable. If you give that one, you may be giving five hundred, or more, as the friend did who sent THE SWORD OF THE LORD to Brother Lenker a few years ago. Remember that the widow's two mites were "more than they all." I think God was able to do more

with those two mites than He was with the abundance the others gave. It was a rich gift, and we may be sure God made it work for Him. However, you cannot call your small gifts "the widow's mite" unless it is, like hers, "all the living that she had." "He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully. Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver" (II Cor. 9:6, 7).

Giving costs, but giving pays. The reason it does not pay us more is because it did not cost us more. The Scripture says: "Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running

over, shall men give into your bosom. For WITH THE SAME MEASURE THAT YE METE WITHAL it shall be measured to you again" (Luke 6:38). What is the size of the measuring cup in which you will receive? That is up to you, for it is the same cup you chose when you poured out. Are you sowing sparingly? Then expect only a sparse harvest. Are you sowing bountifully? (Continued on Page 4)

SERVING YOUR NEGRO NEIGHBORS

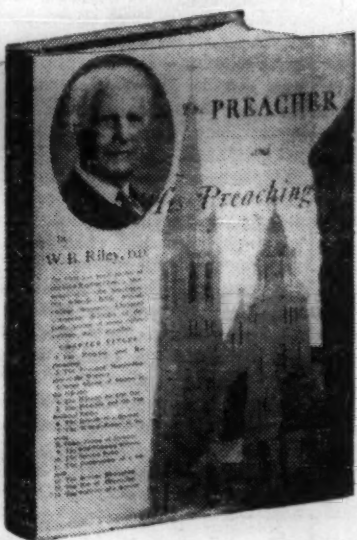
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About the Author

Dr. Riley was pastor of the First Baptist Church in Minneapolis for forty-five years. His ministry there built the church to the largest membership in the entire Northern Baptist Convention—and this in a city and state where Baptists were few. Most of his additions were by conversion, not by simple transfer of membership. He was a mighty preacher in his own pulpit.

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Dr. Riley has already become known as a prolific author. He has produced more than seventy books, forty of which form his commentary, *The Bible of the Expositor and the Evangelist*, comprising some five hundred sermons.

As an educator Dr. Riley made his own repu-



Dr. William Bell Riley

tation which will be carried on in the schools he founded—The Northwestern Schools at Minneapolis. There the Bible Institute, Liberal Arts College, and Theological Seminary are a monument to the fact that he was a great preacher and teacher of preachers. The chapters in this book are what he taught his own classes of ministers there.

From Dr. Riley's Foreword to the Book

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Christ in Hell

(Continued from Page 1)

Jesus is saying to you, as He said to them, "I want not your sympathy, but your obedience; not your compassion, but your worship; not your tears, but your heart."

We Should Weep for Ourselves and Our Children

"Daughters of Jerusalem, weep not for me, but weep for yourselves," and I submit to you that America needs to weep for itself in this hour. Two years ago Portland, Oregon had 9,700 marriages during the year, 8,600 divorces. The Rose City ought to weep before God for its adulteries. Los Angeles last year had more divorces than marriages and, in the twelve months ending this April, Chattanooga, Tennessee, had 760 marriages, 1,556 divorces! Now, regardless of what men call that, God calls it adultery, and America needs to weep for its flood-tide of impurity.

America needs also to weep for its lawlessness. Our crime bill last year was over fifteen billion dollars, which means \$600 in taxes from every family head in the United States to fight crime alone!

Last year, with the world literally starving, our government bought 51,840,000 sacks of potatoes at \$8 a sack, then sold them to the stinking booze industry for \$7 a sack, losing \$51,840,000 of the people's money. When such wickedness was protested, the administration replied that they were third-rate potatoes. My friends, if you were starving, you would thank God for fourth or fifth or tenth-rate potatoes. Russia shoots 'em and we starve 'em to death. Take your choice. Both governments have blood on their hands.

A year ago one bright sign appeared. For the first time we gave over a billion dollars to the church, giving \$1,035,000,000 to all the churches in the land. But Time magazine was quick to point out that at the same time we spent \$7,800,000,000 on liquor, \$3,000,000,000 for tobacco. Either God will punish America or He must one day stand at His own judgment bar and apologize to Sodom and Gomorrah.

Jesus Paid the Last Ounce of Suffering for Us

The next thing I would have

you notice is the reaction of Jesus to the drink that was proffered Him. As He hangs beneath the blazing sun, there comes one bearing a cup of vinegar and gall, a sedative, a drug, a deadener for the pain, but the moment our Saviour touched it He refused it. Now why? Earnest gospel ministers have said that He refused the cup that He might lead one more soul home, namely the penitent thief. We thank God that His mind was clear for that mission, but that is not why He refused the cup. On Him as our substitute God had laid "the iniquity of us all," and God is absolutely just. He never punishes one stroke too many nor one second too long; therefore Jesus' refusal of the cup was as essential to our salvation as was the shedding of His blood. Far down the corridor of the years, contemplating that refusal, I can say with assurance to sinners, to the adulterer and murderer if need be, that "the blood of Jesus Christ, God's Son, cleanseth us from all sin." This was no game, no puppet show. Here eternal justice was so carried out that with mind and conscience, as well as heart, I can sing, "Jesus Paid It All."

Any Natural and Human Relationship Not Enough!

Next, we observe His farewell to His mother. There were other close relatives of our Lord in the crowd, but only to His mother did He speak, "Woman, behold thy son," and to John, "Behold thy mother." Now, indeed, the sword pierced Mary's heart. He was dissolving the relationship between them, turning her over to another. Mary had been saying in her heart, "There He hangs, my wonderful Son; they're killing my boy." I think Jesus had to save Mary from herself. Calling from the cross He said, in effect, "Mary, let's get one thing eternally clear. I am no longer your little boy. I am your Lord and your God. From here on out I do not belong to you; I belong to everyone."

There had been a day when Jesus was preaching, "And it was told him by certain which said, Thy mother and thy brethren stand without, desiring to see thee. And he answered and said unto them, My mother and my brethren are these which hear the word of God, and do it." (Luke 8:20, 21). On another occasion an emotional woman cried out, "Blessed is the womb that bare thee, and the paps which thou hast sucked." Instantly He cut her short, "Yea rather, blessed are they that hear the word of God, and keep it."

Make no mistake: A natural relationship will not do. It could not do with Mary and it won't with us. In II Corinthians 5, Paul cries, "Henceforth know we no man after the flesh; yea, though we have known Christ after the flesh, yet now henceforth know we him no more. Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new." He did not belong to Mary any more and when they came to bury Him she wasn't even in on it. It was not a family, but a church funeral. With her, Christ severed earthly ties to establish spiritual bonds, and it is the same with us. We feel related to Him through belief in orthodox creeds that have been handed down to us — a sort of inherited Christianity.

Let me warn you with every drop of blood in me that being a fundamentalist is not enough. Men are not saved by a creed, but by a Person. The life is not in a doctrine — it is in Him! There must be the right understanding, certainly, but there must be also the right choice. We believe a doctrine, but we trust a person and, unless we open the doors of our hearts to Christ and ask Him to come in, believe what we may, we are not new creatures and shall perish in our sins.

Christ, While on the Cross, Suffered the Torments of Hell: First the Curse

We shrink from the, next thought, but the Bible tells us that Jesus hung naked upon the cross. What a ghastly contrast to only a week before when others had cast their clothing in His path!

Upon the barracks of the old world there is etched one recurring theme—that of a crucified donkey. The Roman soldiers said, "This ass, this helpless Jewish peasant—we've stripped him naked and yet he claims to be the Son of God!" Our hearts recoil at the sight and we cry, "Why the stripping?" Well, clothing is a symbol of divine grace. When Adam and Eve fell, the first thing God did was to clothe them and, as our Substitute died, He was stripped of even the symbol of grace. He knew then that the end was near. A man without clothing has no entree anywhere. Earth had rejected Him and Heaven, too, was closing its gates.

Then, as the sun rode at its highest, a mighty unseen Hand reached forth and blotted it out with a funeral veil and we have come to the main point of the message: Our Substitute begins His descent into Hell, for the suffering of His soul is the soul of His suffering.

In the Old Testament it is written, "Cursed is everyone that hangeth upon a tree"; then, in the New we read that Christ was made a curse for us. Here is the picture: In the ancient economy two men have a row. During the conflict one curses the other, using the name of Jehovah, and the shocked bystanders haul him before the magistrates, charging him with blasphemy. Most Christians think that, under the law, when a man sinned a sacrifice could always fix things up, but that is not so. Under the law there was no sacrifice for sins of presumption. For the harlot there was but one way out — stoning! For David's sin no sacrifice could be given. Hear him in Psalm 51: "For thou desirest not sacrifice; else would I give it: thou delightest not in burnt offering. The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise."

In the case at hand there is but one way out — death! The offender is taken outside the city and stoned. Then, after he is dead, get it — after he is dead, a rope is put around his neck and he is hanged from a tree. We hang men to kill them; they never did. In Deuteronomy 21:22-23 we read, "And if a man have committed a sin worthy of death, and he be put to death, and thou hang him on a tree: His body shall not remain all night upon the tree, but thou shalt in any wise bury him that day (for he that is hanged is accursed of God)." Later, you will remember, Joshua slew five kings "and hanged them on five trees: and they were hanging upon the trees until the evening." Returning to the blasphemer; suppose I am the brother of the deceased. I see his body spinning from a tree and rend my clothes in grief. You say, "Don't take it so hard. He might have been pierced through by a javelin and left weltering in his blood in some lonely wilderness. What's the difference?" In my anguish I cry out, "You don't understand. The Scriptures say, 'Cursed is everyone that hangeth upon a tree.' My brother is lost! His soul is in Hell!"

That is what that means and

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that is why Jesus had to die upon a tree. While His body hung upon the cross His soul was in Hell!

Jesus Suffered the Darkness of Hell

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Jude speaks of "wandering stars to whom is reserved the blackness of darkness forever." Well, here is "outer darkness," a darkness not of this world. In the natural realm the sun will always dispel darkness, but here was a darkness not of this world, a darkness that overcame light itself.

Did you ever lie in the night with a toothache, longing for the dawn? Darkness intensifies suffering. It screens off everything and shuts up a man to the agonies within his own breast.

You say, "But Jesus only hung in the darkness three hours!" I reply that He was hanging on a tree and He knew what that meant. He knew nothing of three hours. Eternal night had blotted out the conscious succession of moments. He was a man hanging in the darkness of eternity, lost! If ever a man were in Hell, Jesus was, and during those three hours on the tree, in the darkness, He felt all the ten-

(Continued on Page 5)

"Thank You for This Chance to Serve the Lord"

(Continued from Page 3)

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Christ in Hell

(Continued from Page 4)

sion, all the horror, of a lost eternity.

Jesus Deserted by the Father

In the second place, Hell is absolute desertion by God. "My God, My God, why hast thou forsaken me?" Who can fathom the depths of that cry? When Cardinal Woolsey of England first became prime minister and men came to him seeking favors, he would say, "If his Majesty wills, we shall do it." Later it became, "All right, we shall do it," and finally, "All right, I'll do it." At last there came to the king those who said, "You rule in name only. The real ruler of the realm is Cardinal Woolsey," and in one night the king turned from them. Those who sought him next morning found a broken man pacing his chamber of state. Dark shadows were under his eyes, his body sagged, and his face seemed to have shrunk in its dimensions. "Ask nothing of me. Let me alone. I'm a broken man. The king has turned from me," he repeated over and over.

Golgotha's cry came ringing through the darkness like a great bell of doom, the cry of a damned soul, of one absolutely deserted. "Yesterday I was the beloved Son in whom He was well pleased. Today there is nothing but rejection, complete and final. The King has turned from me."

The Infinite Christ Suffered an Eternity of Torment on the Cross and Before and Since

Finally, Hell is interminable anguish, and who shall tell what Jesus suffered on Golgotha? No eye could penetrate that darkness to see the stark horror on the face of the Sufferer there. We only know, "Cursed is every one that hangeth upon a tree." While hanging there He suffered the second death; just how, in the full fury of its intensity, I cannot say since the things of eternity are unknown to us.

Several years ago a woman asked a question that put me beyond my depth. She was not seeking to be clever nor cynical—just an honest, perplexed heart. She asked, "Do you really believe in an eternal Hell?" Then, "Jesus did not go to Hell for us forever."

"No," I replied, "but a man is worth more than a million worms and the death of a sinless man is of more merit than the death of a multitude of sinners. Then, too, He was infinite and we are finite"; but that didn't quite satisfy me.

Here is the answer: Suppose my brethren in the ministry were to say to me, "We love you so much that we have arranged with the city council to turn over the entire city of Chicago to you for an entire year. Every building is yours, any car you want, any yacht on the lake front."

I cry, "Glory be; let's make this thing ironclad," and sign my name to a document giving me the city. Having signed, something catches my eye and, to my consternation, I read, "The undersigned to have the city for one year, at the end of which time we shall strip him naked, spit in his face, slap him, beat him until the blood runs to his ankles, and nail him to a sign-board on Michigan Avenue while two million people laugh at him." I should say, "Keep your city; the price is too high," and, if I had to go through with the deal, I should not get a decent night's sleep that year. There would be suffering, real suffering, as the coming event cast its shadow over my life.

Well, from the dawn of eternity which had no dawn, Jesus always had the cross in His heart. Blessed Jesus, He has suffered an eternity for me already—and it isn't over yet. There came the day when He stood in Heaven again and wondering angels beheld the nailprints. "Lord, who would do that to you?" they asked, and they sobbed as He replied, "I got these in the house of my friends." You say, "Tears in Heaven?" Certainly. The angels have as much sense as we have, and who

wouldn't weep at what men did to Jesus?

"Well," you say, "poor Jesus; His suffering is all over now." No, my friends, He is suffering yet! Years after His ascension into Heaven He leaned over a highway and said to a man, riding in his wrath, 'Saul, Saul, why persecutest thou me? I am Jesus, whom you are hurting.' Paul never forgot that encounter with a suffering Saviour and was willing to undergo anything himself to complete what remained of Christ's suffering for His church.

Had the period of his redemptive suffering not come to an end, there would be for us no entry to Heaven yet, for the price must be paid in full before we could be admitted. So the period of His suffering on the cross must have come to an end or we could never rest in a finished work. In three hours it was all over; but why, in so short a time?

In Mark 9 our Lord refers to Hell three times as a place "where their worm dieth not, and the fire is not quenched." The worm is the corruptive principle from within a man; the fire is God's judgment from without, and, while it is true that our sin was laid on Him, thank God, no sin

was in Him. He had nothing to do with the worm—only the fire. And then the fires of God fell upon Him in all their fury, seeking contact with that corruption within which would spell everlasting doom. But there was no sin in Him, and, our sins having been judged, there was no more fuel for the fires and even eternal judgment had to give up, exhausted.

Then a wonderful thing happened. The sun broke through again and John tells us that "Jesus knowing that all things were now accomplished, that the scripture might be fulfilled, saith, I thirst!" (John 19:28). Now there is no drink in Hell, but the sun is shining and the impassable gulf is gone. Hell itself had been conquered and this time the Victor accepted the drink proffered Him. He died with a cry of triumph on His lips: "It is finished. Father into thy hands I commend my spirit."

Where did He get that last statement? He got it from Psalms 31:5-8. There David, rejoicing in triumph over his adversaries, says that God has set his feet in a large room. He is now safe and, in seeking further guidance, cries, "Into thy hand I commit my spirit." Even thus, God the Son in that final moment was not sounding a doleful requiem at the end of the way.

More than Conqueror He was, standing at a milepost, saying, "Father, where do I go from here?"

Have You Taken the Living Saviour?

It may be that some of you have been stirred by some account of the dying Saviour, but have you ever yielded to the living Lord? Remember, He wants, not your sympathy, but your obedience; not your compassion, but your worship; not your tears, but your heart.

In the city of Philadelphia a few years ago a lawyer, standing before a group of Christian business men, told one of the most poignant stories I ever heard. Though himself an unbeliever he had married a lovely Christian girl and a fine little girl had been born to them. One day when the little thing was six years old she returned from church and came into the room where her father was reading. She crawled onto his lap and put her arms around his neck. He felt her little body trembling and a tear slid down his neck.

"Why, honey, what on earth is the matter?" he asked.

"I love my daddy," she cried. "I love my daddy. I love my daddy."

"Well, good night, Doris, who

(Continued on Page 6)

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SWORD OF THE LORD PUBLISHERS

214 West Wesley Street
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About 1,400 Claimed Christ

(Continued from Page 1)

ery church in the city. The campaign was sponsored by the Augusta ministerial association, and was supervised by the Rev. Cary Weisiger, pastor of the First Presbyterian Church and chairman of the committee on evangelism of the ministers.

"Undoubtedly the meeting has brought tremendous conviction to many in the city," Pastor Weisiger said. "There has been amazing coverage with hundreds of new persons every night. The campaign broke all records for attendance in the city auditorium, not only for religious meetings, but also for social, cultural or other gatherings."

"Stating that the revival was 'the greatest thing that has happened in Augusta in my lifetime,' S. Donald Fortson, prominent Augusta businessman on the campaign committee, revealed one secret of its success: 'There was more prayer behind this than anything I've ever seen.' Under Graham's impassioned preaching, the meeting brought an early response of conversions. Opening Sunday night at 9:00 p. m., the services overflowed into the auxiliary auditorium the first week. On the second Sunday night 229 persons made profession of conversion. Expenses of the campaign were met by the offerings the first week and none were taken the second week."

"The final Monday night of the revival Graham called for missionary volunteers, and over 400 young persons responded. Every service was broadcast by at least one local station, and sometimes two or three carried or rebroadcast the evening services. Spot radio announcements supported the campaign every day over every station."

"Though he had previously refused any time to religious groups or churches, the manager of the largest local station publicly declared he would make time avail-

able for religious broadcasts as a result of the revival meetings.

"Delegations from Des Moines, Iowa and Charlotte, North Carolina where the Graham party previously held meetings this year, visited the Augusta services. The Charlotte group chartered a special plane to attend."

"Said Graham, the dynamic young president of the Northwestern Schools, Minneapolis, 'We have a five point goal in all of our city-wide revivals:

1. To win people to Christ.
2. To help the local churches.
3. To strengthen and form Christian homes.
4. To make the city a better place to live.
5. To spark a nation-wide revival."

"Adverse reactions to this program were revealing. The manager of the largest theatre in the city remarked he would be glad when the campaign was over, since his attendance was greatly reduced. A local gambling house owner also complained that several of his employees were absent at the meetings."

"From Augusta, Georgia, Graham, Barrows and Shea went to Modesto, California where they opened a county-wide Modesto-Turlock revival October 22. Other city-wide meetings scheduled for early next year are Miami, Florida; Kansas City, Missouri; and Los Angeles."

"We believe every city in America can have a spiritual awakening," declared Graham, "if we evangelists can prove to ministers we are not after money, but are sincere, spiritual and not pushing any program of our own. We feel the church is God's agency for reaching men for Christ. We come as spokesmen for the ministers for a united evangelistic crusade."

Dr. Billy Graham Writes This Personal Word to the Editor
"We opened last night with a

capacity crowd of 2,200 here in Modesto, California. Though this is only a small town, yet I believe God is going to send us a great revival. I presume by now you have heard of our great Augusta campaign which was the largest it has ever been my privilege to hold. Our average attendance was well over four thousand. We never had less than four thousand any night. On the last Sunday night we had seven thousand and the total number to accept Christ as personal Saviour was 1,375; we had 350 to volunteer for the mission field and hundreds of Christians and backsliders to make decisions. We are most grateful to God for His blessing in this great campaign, and we would appreciate the continued prayers of the readers of SWORD OF THE LORD in days to come."

A Word From the Editor

I call your attention to certain important facts about these blessed campaigns led by Dr. Billy Graham.

First, he needs the prayers of Christian people everywhere. Let us pray that God will multiply his ministry a hundredfold! Oh, that the God of D. L. Moody, the God of Whitefield and Finney and Bill Sunday would raise up mighty men to shake this whole generation! I believe He will do so and is doing so. Pray for Billy Graham, that God will use him both as an evangelist and in training of soul winners at Northwestern Schools, where Dr. Billy Graham succeeded the late Dr. W. B. Riley and where the motto is, "Knowledge on Fire."

Second, let everybody quit talking about the day of revivals being past. There are more great revivals now than for many years. God is raising up young men and filling them with the Spirit. More communities are wanting union revival campaigns. And more and more people are seeing the need for a definite fullness of the Holy Spirit for soul winning.

Third, be sure to hear Dr. Billy Graham in the Chicago Conference on Evangelism Thanksgiving week, November 21-28, at the Chicago Gospel Tabernacle, sponsored by THE SWORD OF THE LORD. May the power of Pentecost be breathed upon us from on high!

Dr Bob Jones Says:

There is a tendency on the part of a great many young people in our day to discredit the wisdom, judgment, and experience of older people. There is being manifested a rather superior egotistical youth leadership even in Christian work. Bob Jones University, of which I happen to be the founder, has drilled into its students the idea that the older people usually have something in the way of wisdom that young people cannot have because they have not had the experience. We have told our students over and over again this story:

When I founded Bob Jones University, formerly Bob Jones College, I invited my good friend Dr. L. W. Munhall of Philadelphia to visit the school. Dr. Munhall at that time was about eighty-five years old. He had been associated with Moody and the other great spiritual leaders of a past generation. The great Dr. Munhall was intelligent. He was courageous. He was spiritual. I told him I wanted him to tell the students we had enrolled at that time some things that he had learned from his association with Spurgeon, Moody, and other great spiritual leaders. He spent a month with us visiting with our students. One day Dr. Munhall and I walked across the campus. He laid his hand on my shoulder and said, "You have started something. I have a word to say to you. Remember Jesus said, 'He that honors Me, him will My Father honor.' Now, if you will honor the Lord Jesus Christ, the Heavenly Father will honor Bob Jones College." When Dr. Munhall said that I, in my heart, promised God that the first place in our institution would always be given to the Lord Jesus Christ. God has honored Bob Jones University in a way that He possibly has never honored any other educational institution in such a short time. Our institution has the largest enrollment of any well-known, independent, orthodox educational institution on this continent. Its students probably travel the greatest average distance of any students in the United States in order to attend the institution. It has more young

men preparing for the ministry than any other Christian school, including theological seminaries. It has over five hundred young men and young women who have volunteered for the foreign mission field. God has blessed the institution educationally, materially, and spiritually. He has been so good to us. How we thank Him for His goodness. We thank Him for the friends He has given us, and we thank Him that He has paralyzed every arm of satanic opposition that has been lifted against the school. If I could get Dr. Munhall on some kind of a Heavenly telephone, I would like to tell him that we have tried to live up to what he told us to do and that we have found from personal experience that what Jesus said about "He that honoreth Me, him will My Father honor" has been literally true in the history of Bob Jones University.

My friends, I am asking you to share in the glorious work we are sincerely endeavoring to do for our Lord and Saviour Jesus Christ. Please pray for us. I mean real prayer. I do not mean these little "now I lay me down to sleep" prayers. I mean real prayers. Then we want all of you to make some financial contribution toward the Student Loan Endowment Fund, which we are raising. I have personally undertaken the responsibility of raising this fund. My son, Bob, Jr., has about all the responsibility he can stagger under as the president of the institution, especially in view of the fact that he feels that he ought to do all the preaching and take all the evangelistic services he can and still carry on as president of the school. I have given my physical strength and energy for twenty-two years of my life to build this institution. You Christian people can make some financial contribution to the work. This is the Lord's work, and we are partners in His business. So won't you help us and do it as quickly as possible? Thank you and God bless you.

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Bob Jones University,
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Christ in Hell

(Continued from Page 5)

said you didn't?"

"But daddy, you're lost, 'cause you don't love Jesus," she sobbed, "and if anything would happen I would never see my daddy again."

He went to the mother in high dudgeon explaining that he wasn't going to have his own daughter turned against him. "But," said he, "I'm going to be fair about it. From here on out you get her one Sunday, I get her the next."

Then he began staging Saturday night parties, so that, on her mother's Sunday, she was too tired to attend church. She was to have been married Thanksgiving just a few years ago and, just before the event, she went with a group of young people to a lake in the hills near Philadelphia. Now, there is a smart Alek in every crowd and this crowd was no exception. A young man stood on the gunwales of a rowboat and rocked the thing to hear the girls scream. Suddenly, over it went and they were hurled into the water. Then, soaked to the skin, they drove through the cool night air to Philadelphia.

A few days later the physician stood sadly shaking his head. The shades were drawn. Above her labored breathing the doctor said, "No hope. Virus pneumonia, and she's too weak to survive."

When he had gone the girl called her mother. "Mother, Bob was here last night. He says he loves me so much he could never give my ring to another girl, and Mother, he said if the worst happened he wants me to have it anyway. Mother, I want to wear it when I lie there."

The mother said, "Dear, I never heard of such a thing, but if it is Bob's wish and yours, it's all right with me."

"Mother, another thing; my wedding dress. It is so beautiful and I'll never get to wear it now. I wonder if when I lie there I

can't lie there all in white. I want so much to look my best."

The mother nodded her assent and the girl called her father:

"Daddy, come here. I have a question and I'm dying so, Daddy, tell me the truth. Do you remember years ago when I was just a little girl, I crawled onto your lap one day and cried because I thought you were lost? You said if I were a good girl that would be enough. Daddy, have I been a good girl?"

"Sweetheart, no one ever had a finer girl. You've never caused me one moment of sorrow."

"Daddy, have I really done my best?"

"Dear, no one ever had a finer daughter on God's earth."

"Daddy, Mother says I can't be good enough. God demands perfection and that, unless I'm made clean with the shed blood of Christ I'll go to a lost eternity. Daddy, I'm dying. Whose way shall I take now—Mother's way or yours?"

He did in that hour what any person under the sound of this message would do. "Sweetheart, for your Mother's sake, for your soul's sake, take your daddy's way, take your mother's way!"

He said she gave him a faint little smile and the death rattle was in her throat. Said he, in his testimony, "I'd give the whole round world to know that she had time enough to take her mother's way."

My friend, whose way are you taking in this hour? There is a way that seemeth right unto a man but the end thereof are the ways of death. All we like sheep have gone astray, we have turned everyone to his own way—and our way is not God's way—and the Lord hath laid on Him the iniquity of us all. Jesus said, "I am the way, the truth and the life, no man cometh unto the Father but by me," and again, "Whosoever therefore shall confess me before men, him will I also confess before my Father which is

Minister's Questions About Holy Spirit Articles Answered

April 21, 1948

Dear Brother W—:

I was glad to have your letter, and the best I can, I will answer your questions.

1. Yes, I certainly do ask people, "Have you received the Holy Ghost since you believed?" I spoke on that question to my own workers in the Sword publishing house a few days ago. And as Paul did not tell them that speaking in tongues was the sign of the fullness of the Spirit, so I do not tell them that either.

2. You say, "Where does the Bible say that all Christians are in the body of Christ?"

Answer: First Corinthians 12:12, 13.

"For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ. For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit."

Now note that I Corinthians was written to the church of God which is at Corinth, and to "all that in every place call upon the name of Jesus Christ our Lord" (I Cor. 1:2).

3. You want to know where the Scripture teaches that new converts are built, like stones, into the wall. First Peter 2:5, with Ephesians 2:19-22.

"Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ."

"Now therefore ye are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God; And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone; In whom all the building fitly framed together groweth unto an holy temple in the Lord: In whom ye also are build together for an habitation of God through the Spirit."

4. You asked, "Do you believe in receiving the Holy Ghost with speaking in tongues?"

I answer, I believe in receiving the Holy Ghost in soul-winning power. Let the Holy Spirit Himself decide about the gifts He gives, "dividing to every man severally as he will," as the Scriptures in I Corinthians 12:11.

"Do all speak with tongues?" (I Cor. 12:30). Let me ask you a question: Do you believe in receiving the Holy Ghost with a sound of a rushing mighty wind? That happened at Pentecost, and you did not receive the Holy Ghost like they did at Pentecost if you did not have the sign of the rushing mighty wind! Do you believe in receiving the Holy Ghost like tongues as fire sitting on you? If you didn't receive the Holy Ghost like that, then you didn't receive Him with the same outward manifestations that they did at Pentecost. Do you believe in receiving the Holy Ghost with an earthquake? In Acts 4:31,

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"When they had prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Ghost . . ." Don't make so much of incidental miracles unless you can reproduce them. The Bible never said that speaking in tongues was the sign of the fullness of the Holy Spirit. Why should you say it? The Bible does give the one clear sign of the fullness of the Holy Spirit—" . . . ye shall be witnesses unto me . . ." said Jesus in Acts 1:8.

I was glad to have your letter. I wish you would read the article, "Misunderstood Pentecost," more closely.

In the Saviour's name, yours,
JRR/vw John R. Rice

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Bible Questions Answered

By the Editor

Dear Miss B—:

I thank you for your letter and will try to answer your questions.

1. Wine in the Bible Not Intoxicating, But Grapejuice

Christ certainly did not drink intoxicating wine and did not make intoxicating wine at the wedding of Cana in Galilee. Remember that in Bible times there was no such thing as sterilizing vessels and sealing germ-proof, so grape juice could be kept as it is now. That means that all grape juice stored away eventually turned into wine and all wine grew out of grape juice. The Bible calls grape juice wine. For instance, Proverbs 3:9, 10 says: "Honor the Lord with thy substance, and with the first fruits of all thine increase: So shall thy barns be filled with plenty and thy presses shall burst out with new wine." The grape juice as soon as it came out of the wine press was called wine. So clearly it was not intoxicating. We may be sure that Jesus Christ thoroughly understood the Scripture, "Wine is a mocker, strong drink is raging; and whosoever is deceived thereby is not wise" (Prov. 20:1). The Pharisees of the time of Christ, who knew the Old Testament Scriptures on the question of alcoholic drink would have been the very first to accuse Him, and we would certainly have known it had Jesus drunk intoxicating wine, or led others to do so. Not a bit of criticism arose at the wedding of Cana in Galilee on this line, and we may be sure there was no reason for any. The wine was unfermented.

If you want further information on this, I suggest you get the pamphlet, *Christ, the Apostles and Wine*, a large pamphlet of forty pages, published by The Sunday School Times Company, 325 North Thirteenth Street, Philadelphia, Pennsylvania, at 40c a copy, three copies for \$1.00.

2. Marriage of Jew to Gentile Forbidden?

In Bible times God forbade the marriage of a Jew to a Gentile, you say. But actually what God forbade was the marriage of a Jew to a heathen, an idolator. But where a Gentile took up the true religion, which meant that he actually turned to the true God, it was perfectly right for the Jew and the Gentile to marry. Remember that Ruth the Moabitess married Boaz, Rahab the harlot was converted and taken into the Jewish nation and became one of the ancestresses of the Lord Jesus. So it is not now wrong for a Christian Jew to marry a Christian Gentile. It is wrong for a Christian, a born-again believer, to marry one who is not converted.

3. Marriage of Catholic and Protestant Unequal?

You asked if the "unequal yoke" applies to the marriage of a Protestant with a Catholic. Yes, I think usually it would apply. The average Catholic knows nothing about being born again. Catholics believe in church membership, confirmation, the mass, and confession; but of such things as conversion, being born again, the average Catholic is utterly ignorant. I do not mean that no Catholics are Christians. Some of them are truly converted, born again. Most of them, I fear, are not. I believe it would be a serious mistake and a sin against God and would be certain to cause trouble for an earnest Christian to marry a Catholic unless the Catholic has been converted and come to the light on the doctrine of salvation enough to be willing to leave the Catholic church.

Even from the practical standpoint, it seems certain that a marriage between a sincere Catholic and a sincere Protestant is bound to be unhappy. The Protestant would have to vow to bring up the children in the Catholic faith. If he did not do so, the Catholic priest would refuse to perform the marriage ceremony and would accuse the couple of living in adultery. In many,

many, many cases which I know, such marriages have been very unhappy.

4. What About Father Flanagan's Boys' Town?

You asked, "What do you think of Father Flanagan's Boys' Town in Nebraska?" I think that Father Flanagan's Boys' home is very good as a secular institution. It is certainly not a Christian institution, from our viewpoint. I believe that it ought not to receive the gifts of the Lord's money from Protestant people. There is a better place to put the Lord's money.

Those who want to support a secular institution for homeless boys, just as you would any other secular institution that has no special religious significance, no special Christian influence, would certainly have a right to invest their money in Father Flanagan's Boys' Town. As to the motives of this good priest, I have no question, nor as to the success he has in keeping boys off the streets and trying to develop them into good citizens. That is another thing than being good Christians. It is a secular institution and should be supported, when it is supported, by secular money, not by the Lord's money which ought to be used for the propagation of the gospel and the doing of the Lord's own work.

5. Are Suicides Lost?

You asked, "Are suicides lost?" Do the verses of Matthew 22:11-14, about the man arriving at the banquet not clothed with the wedding garment which has been provided for him, refer to suicides?"

That Scripture does not refer to suicides. It refers to people who do not have imputed to them the righteousness of Christ, by being born again. When a poor lost sinner trusts Christ for forgiveness and salvation, then God counts the righteousness of Jesus to the credit of that poor lost sinner and his sins are covered and he appears righteous before God. He is "justified," that is, counted as if he had not sinned. How blessed it is to know that those of us who are born again are counted righteous before God, and our righteousness is Christ's righteousness. That is the wedding garment, the robe of righteousness, which every converted person, every born-again Christian, every one who has trusted Christ for salvation, has.

You say, "Are suicides lost?" You could ask a thousand such questions. "Are cigarette smokers lost?" "Are picture-show goers lost?" "Are critical people lost?" "Are high-tempered people lost?" "Are those who only go to church twice on Sunday and not to the mid-week prayer service lost?" "Are those lost who never win souls?" "Are those who wear lipstick lost?" "Are those who are not baptized by immersion lost?" You see, we could ask a thousand such questions. All of them are more or less foolish. Nobody is saved because of what he does. Nobody in the world deserves salvation, neither the suicide nor anybody else. If the suicide is a born-again believer, who has a new heart because he trusted in Christ for forgiveness and is justified, then the suicide is saved. If the suicide had not trusted in Jesus Christ, had not been made into a new creature, did not have the Holy Spirit abiding in him, then the suicide, of course, is lost. You see, it is not by works that people are saved. And it is not by lack of works that people are lost. Of course, if one had never sinned, he would not need forgiveness. But all have sinned, already.

No one has to wait until he dies to find out whether he is saved. One who has trusted in Christ is already saved. According to John 5:24 Jesus said, "Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death

unto life." And again the Scripture says, "Beloved, now are we the sons of God" (1 John 3:2).

If a child of God commits suicide, he has done wrong. But the same day that one man did wrong by committing suicide, some other man died who had thought something wrong against his neighbor or had had a critical thought or a foolish thought. Both alike are sinners. Only the mercy of God could save either. If both had been born again, honestly trusting in Christ, and had received a new heart, a new nature to make them love right and love God and to want to serve Him, then with this new nature they are saved, they are born again. Oh, if people would only get the idea out of their heads that salvation is by man's good doing instead of the grace of God! "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast." That is God's plan according to Ephesians 2:8, 9. So a suicide who has not been born again is lost. A suicide who has been born again is saved.

Now, I ought to say, however, that I do not believe that any normal person who is a Christian commits suicide. I think that a Christian who commits suicide is overwhelmed in some way with things beyond his control. Such a Christian may not even be mentally well. We may be sure of this, that our Heavenly Father would feel very tenderly and forgiving toward any of His poor children who had such stress of mind and such trouble of soul that they could not bear the thought of facing another day and would rather go to be with God. I say suicide is wrong. Every one who commits suicide will feel ashamed before the Lord. But suicide is not the thing that settled whether one is a child of God or not. Remember again Titus 3:5 which says, "Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost."

I am glad to have your letter, glad to try to answer your questions, and I pray they will be a blessing to you.

In the Saviour's name, yours,
John R. Rice.

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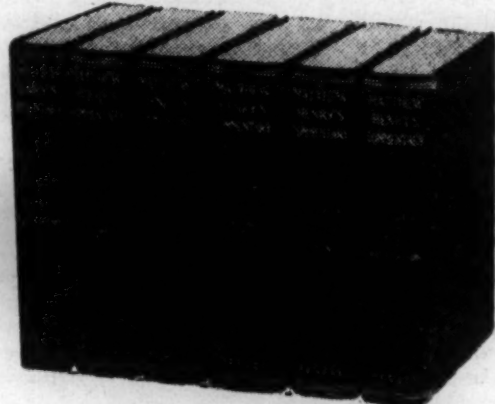
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Specimen of type

14 And the Word was
flesh, and dwelt among us,
beheld his glory, the glory a

HANDY SIZE EDITION

7 x 4 1/4 inches

Specimen of type

14 And the Word was
flesh, and dwelt among us,
beheld his glory, the glory a

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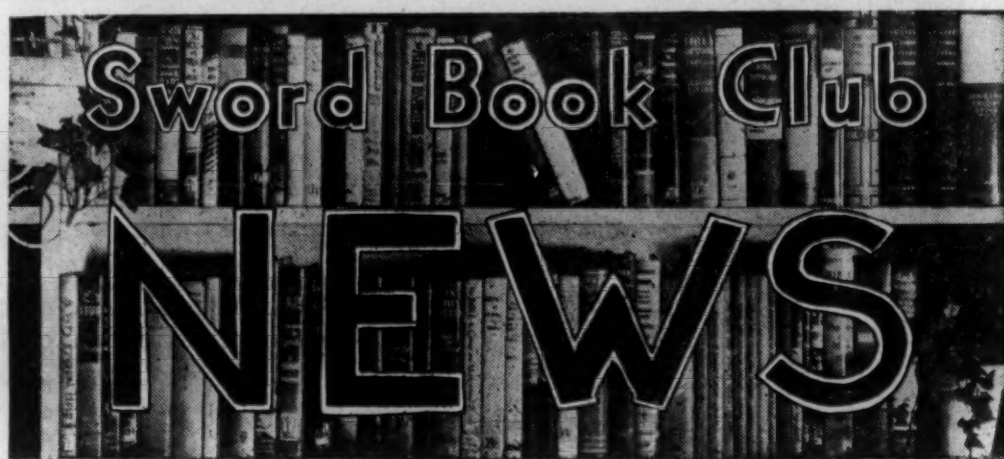
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THE SWORD OF THE LORD

214 West Wesley Street

Wheaton, Illinois



December Selection

ROOT OUT OF DRY GROUND

By ARGYE M. BRIGGS

A WORD FROM THE ASSISTANT DIRECTOR

Dear Sword Book Club Members:

I feel sure you are going to like the December selection. It is an unusually good Christian novel. I think you are going to want extra copies to give as Christmas gifts, because it is a wonderful way to reach unsaved loved ones with the plan of salvation and it will be a thrilling gift for young people or other fiction-lovers on your list. If you want extra copies, however, we urge you to rush your order to us so we can fill them and get them on their way to you before the Christmas rush slows the mail service.

We appreciate your cooperation in prompt payments. May I remind you to return the Substitution Form if for any reason you do not want to receive the December selection. However, if you do not already have the book I feel sure you will be eagerly looking for it.

Special Notice! You get a free book every time you get a new member. A little work in this matter will bring you wonderful dividends, so tell your friends about the Sword Book Club. Doubtless many of them do not know of the club and will be delighted to have an opportunity to get such outstanding Christian books—and free books, too!

We are glad to have your suggestions. Be sure to write us about the books you prefer—which you like and which you don't. And pray for us in this work of getting out good Christian literature.

In the Saviour's name, yours,

GRACE JEAN RICE.
Assistant Director

Here's What the Judges Say About ROOT OUT OF DRY GROUND

Dr. Bob Jones, Jr., President Bob Jones University, Greenville, South Carolina: "This is an unusual novel. Even apart from its spiritual impact, it is an unusually fine work. Many of the characters are so well-developed they seem to come alive from the pages. While there is not much more plot than is fashionable these days, the book somehow seems to move and never grows static and dull."

"... It is a book that will be a blessing and source of enjoyment to the reader, and to the rank and file of Christian novelists—unless they are men and women of deep spiritual life and victory—a source of envy and gnashing teeth."

Dr. V. Raymond Edman, President Wheaton College, Wheaton, Illinois: "This prize-winning novel is a thoughtful, thought-provoking, realistic facing of young people's problems and decisions. The plot is well considered and executed. The material is realistic, but not vulgar. Rather, it is wholesome and helpful, spiritually minded, and presenting the impact of the gospel into young life of today."

Dr. Henry Hepburn, Pastor Emeritus Buena Memorial Presbyterian Church, Chicago: "A fascinating volume. The reader cannot help but be thrilled by this story. The characters stand out vividly. Who can forget Jansie and Chrissie? There is a real Christian message in these pages. If you are looking for a Christmas gift here is one that will bring a blessing to the recipient. The book is chaste, spiritual and unforgettable. I commend it most heartily."

Evangelist William H. Rice, Wheaton, Illinois: "This book not only has readability but deep insight—the characters live—you feel you have actually seen the leading characters; old Mr. Sanders and his fat wife, Anna, the half-witted Willie, the lovely Chris, the rich playboy and—certainly—the dried-up hunchbacked and ugly Jansie who turns out to be, not only the heroine but the most unforgettable heroine you ever met!

"And meet these folks you will! I still can't get over the fact that I honestly feel I actually know these folks and have known them almost all my life."

"Particularly gripping to me was the account of how Jansie, bitter, hating folks she sometimes had to beg from, acutely conscious of her deformity, was drawn to Jesus, because He, too, was 'despised and rejected of men... a man of sorrows and acquainted with grief; and we hid as it were our faces from him.'"

"This book is not only a gripping story and good literature, it will be used of God in the lives of those who read it."

Dr. Robert G. Lee, Pastor Bellevue Baptist Church, Memphis, Tennessee: "This novel is the 1948 Eerdman's Fiction Award, and judging from the enthusiastic reviews, it will undoubtedly prove to be a best seller. It is a purposeful novel, one that will prove to be helpful and uplifting. Although it is sober realism, it is never sordid or objectionable."

"A story of deep emotions, yet done with delicacy and restraint. In this confused world in which we live, when most of our modern fiction requires us to swim through miles of sewerage to get one teaspoon of truth, it is refreshing to read from the pen of one who causes her heroine to express the spirit of Christ, in her deeds as well as in her words. The characterizations are well defined, the dialogue good, the setting typical of many such Texas towns. I heartily recommend it."

FOR SWORD BOOK CLUB MEMBERS ONLY

ROOT OUT OF DRY GROUND by Argye M. Briggs

will be sent to you as the December selection unless this Substitution form is received by us before

DECEMBER 10

Sword Book Club, 214 West Wesley Street, Wheaton, Illinois,
Instead of sending me Root Out of Dry Ground, the December selection,

☐ Send me the alternate, THE HOLY WAR by John Bunyan, (\$3.50).

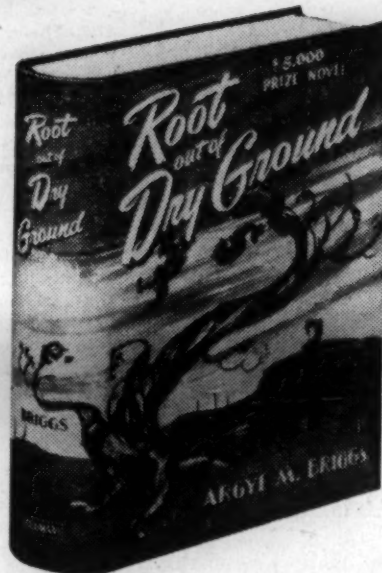
☐ Send me no book this month.

☐ Send me

NAME

ADDRESS

CITY AND STATE



For the December selection the judges have chosen a truly outstanding book—the Christian novel which won the Eerdmans \$5,000 award. For vivid characterization, masterly workmanship, literary polish and authentic plot, this novel ranks high in current literature and far above most Christian fiction. The characters will live in your memory, will teach you and mold your thinking as you enjoy them. Note what the Sword Book Club judges say about it—"an unusually fine work;" "a fascinating volume;" "a gripping story and good literature"—all indicating literary craftsmanship. But more than this, they add: "will be a blessing;" "wholesome and helpful, spiritually minded;" "a real Christian message in these pages;" "will be used of God in the lives of those who read it;" "a purposeful novel, helpful and uplifting."

The Sword Book Club is proud to be able to provide such an excellent book for our readers. You will enjoy the book, perhaps more than any Christian novel you

have ever read, and it will be a blessing, too. The suggestion of Judge Hepburn is one you will want to act on now, perhaps—certainly after you read the book—to give it for Christmas. It is a story your unsaved loved ones will read, your young people will find fascinating. Dr. Lee's prediction that it will be a best seller is our firm belief, too, and Sword Book Club readers are fortunate in having an opportunity to get it while it is still brand new.

Lovely gray cloth binding, printed in rich dark red ink, with gold stamping. End sheets and illustrations are by a famous artist and make this an unusually attractive book. The jacket in three colors is a fitting complement to the beautifully bound volume.

There are 323 pages, a powerful story you will read and remember and recall many times. Price only \$3.00

THE STORY

The story centers around two persons. One is Jansie Sanders, a hunchback—the eldest daughter of a shiftless couple who capitalize on her deformity by sending her begging on city streets. She has two brothers; one is feeble-minded, the other leaves the poverty-ridden home to follow the lure of "easy" money as an outlaw. The other central character is Chrissie—left in Jansie's care as a motherless baby. Beautiful and intelligent, Chrissie is the center of most of the action of the plot, but it is Jansie who dominates the story by the sheer force of her personality.

December Alternate: THE HOLY WAR

By JOHN BUNYAN

A new book in the Moody Press Wycliffe Series of Christian Classics. By the famous author of Pilgrim's Progress, this also is an allegory to point out spiritual truths in a beautiful and interesting way. Our judges were unanimous in their enthusiasm about this beautiful book. The binding harmonizes with the others in the series. There are 336 pages, with voluminous notes and a careful index which enhances the usefulness of the book. One of the great Christian books. Price only \$3.50

REVIEWS OF SBC JUDGES

Evangelist William H. Rice, Wheaton, Illinois: "This book is popularly acknowledged to be the second-greatest work of John Bunyan, author of the world-famous Pilgrim's Progress. I personally agree that this book is not quite as fine as Pilgrim's Progress but found it easier to read and equally interesting. It, too, is an allegory."

"It is the story of the famous city of Mansoul which represents the world always and sometimes the soul or body of an individual. This city was created by Shaddai (God) and had five gates representing the five senses. A wicked Prince named Diabolus (the Devil) takes over the city and reigns in wickedness. Thereupon the Son of Shaddai, Emmanuel, (Christ) lays siege to the city and finally, after an exciting battle, captures it."

"Mr. Bunyan names his characters with the same genius displayed in Pilgrim's Progress. The story is realistically and dramatically told and makes delightful reading. Moreover, it will provide many helps for the one who preaches or teaches."

Dr. John W. Bradbury, Editor "The Watchman-Examiner," New York City: "Elevating and cherished... Nearly one hundred and fifty different editions published since the book first appeared in 1682 A. D. reveal a continuity of interest which makes the present one assured of appreciation."

Dr. V. Raymond Edman, President Wheaton College, Wheaton, Illinois: "It contains deep spiritual insight expressed in the tinker's inimitable fashion. The book is excellently printed and bound; and especially valuable are the notes by Dr. Wilbur M. Smith (and) an index to persons and places. This classic by Bunyan should find anew its rightful place in the reading of Christian people."

Dr. Henry Hepburn, Pastor Emeritus Buena Memorial Presbyterian Church, Chicago: "This classic has been edited by Dr. Wilbur M. Smith for the Wycliffe Series. Doctor Smith has written a fine biographical sketch of the author, an introduction and notes, making Bunyan's allegory clear cut and helpful to present day readers. The volume is attractive in appearance and should have a wide reading."